MANKIND

OFFICIAL JOURNAL OF THE
ANTHROPOLOGICAL SOCIETIES OF AUSTRALIA

Vol. 3, No. 4 May, 1943

ORIGINAL ARTICLES:

Social Anthropology. **Watkins.**

Native "Allies" of Papua. *By G. W. Watkins.*

The bravery, self-sacrifice, loyalty and devotion of the natives of Papua in caring for the sick and wounded during the progress of our troops through the rugged, jungle-clad country have won general admiration.

To the assistance rendered by this traditionally courageous race in transporting food, equipment and munitions, and in acting as stretcher-bearers, undoubtedly the success of our army in that region is largely due.

Our Papuan "Allies," requiring no guards, followed our troops on the slippery paths where white men found even a footing difficult, with precious supplies slung on their shoulder poles. It is questionable whether white stretcher-bearers could carry wounded men over so many miles of precipitous rain-soaked slopes, but the Papuan natives, accustomed to carrying heavy loads, hacked and slashed narrow jungle paths for the stretcher-bearers, retaining their balance with their toes and by an uncanny instinct. They were not deterred by precipices or swollen rivers; they carried Australian wounded through swamps waist deep in mud, protecting them from the rain with broad leaves plucked from the bush—and they did this with a care and solicitude equalled only by that of a mother for her only child.

These native "boys" have proved invaluable in maintaining supply lines. Our troops had hardly set foot in the wild hills leading to the battle area when they discovered that in connection with any transportation job the natives could be fully depended upon. Food and ammunition were quickly transported to the most advanced lines by these intelligent "carriers." Ever since the white man entered Papua, these mountain dwellers have been proved unsurpassed for their endurance, courage and knowledge of the tracks, and for their capacity to transport heavy loads on the many wearisome journeys. As ordinary carriers, they are outstanding. Their light bodies, their agility, and staying power enable them to overcome ground obstacles. They are not subject to the white man's mountaineering difficulties, and tramp uphill with the same apparent ease as when travelling downhill. While the many gold mines in New Guinea have been developed by aerial transport, and while ports have been opened to shipping, canoes manned by natives have maintained communication between various settlements. Transport has its limitations in the Papuan jungles, but the virtually unknown and unappreciated native has no such limitations.

Australia at war is now reaping the reward of the humane, persistent and sagacious administration of the late Sir Hubert Murray, who, as far back as 1914, adopted a policy of administration in Papua that has never been successfully challenged.

> The duty of the Papuan Government—the duty, in fact, of any government which wishes to remain true to the best traditions of Imperial administration—is not only to develop the resources of the Territory, but also to preserve the Papuan and to raise him eventually to the highest civilization of which he is capable ; for we wish Australia to have the credit of showing how the civilization of the twentieth century can be introduced among people of the Stone Age, not only without injury to them, but to their lasting benefit and permanent advancement.[1]

The foundations of good government in the Territory were laid by the late Sir William MacGregor, one of the great British colonial governors. A natural-born explorer, his administration was marked by the exhibition of skill and thoroughness that cannot fail to win the approbation of all who have a knowledge of the Papuan bush and jungle.

> Rivers were examined, mountains ascended, and the Territory crossed from sea to sea, without a single failure and without the loss of a single life ; but a careful examination will show that all this work of exploration, with the exception of the ascent of Mt. Victoria, was subsidiary to his general scheme of administration and the extension of government influence . . . He never turned back, but he never left a legacy of hate behind him after he had passed.[2]

The principal contact of the Papuan natives with civilization has been through Australians, and generally speaking the natives of Papua and New Guinea have accepted the white man as their guide, philosopher and friend. After the Japanese forces overran Malaya, the Philippines and the Netherlands East Indies, their southern drive was halted in the Papuan jungle, and as they are now being expelled from New Guinea with the help of the Papuans, the words of Alfred Russel Wallace concerning the Papuan intellect are worth quoting :

> The intellect of the Malay race seems to be deficient . . . The typical Papuan race is in many respects the very opposite of the Malay . . . In stature the Papuan decidedly surpasses the Malay, and is perhaps equal or even superior to the average of Europeans . . .
>
> Of the intellect of this race it is rather difficult to judge, but I am inclined to rate it somewhat higher than that of the Malay . . . The Papuan has more vital energy . . . The Papuan has a greater feeling for art than the Malay . . . The Malay is bashful, cold, undemonstrative and quiet ; the Papuan is bold, impetuous, excitable and noisy. The former is grave and seldom laughs ; the latter is joyous and laughter-loving—the one conceals his emotions and the other displays them.[3]

While the white man's standards of behaviour—ethical and moral—mean little to the Papuan, and while he is concerned with our culture only so far as it affects his own daily life, he admires mental and physical strength. Boxing, wrestling or marksmanship in which the exponent displays greater ability than the average invariably engenders hero-worship. Strange are the workings of the human mind. In the early days of white settlement in the Territory a certain number of people were convinced that it was their duty to beat any native who did not do what they wanted, so long as they were sure that the native would not retaliate.

Nowadays the native occasionally does hit back, and sometimes he hits hard. A number of them have acquired a knowledge of boxing, and they realize that in a fight, if they keep on long enough, they are likely to win, for their condition is generally better, and their powers of endurance greater, than that of many white men.

Australian soldiers have driven back the invaders over the lofty and rugged mountains of Papua, and their physique, physical fitness and athletic attainments are admired by these primitive men. For that reason, it is easy to understand their tendency to hero-worship in this, the youngest, Australian settlement, and the bastion of this great continent in the southern seas, which since Japan declared war has become so prominent in the eyes of the world.

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[1] Murray, Commonwealth Parliamentary Papers, 1914.
[2] Murray, " Papua of To-day," 1925, p. 12.
[3] Wallace, " Malay Archipelago," p. 444.

G. W. WATKINS.

REVIEW :

Cyclons : The Mystery Stones of the Darling River Valley. *By Lindsay Black.* 1942. 104 *pp.*, 2 *maps.*, 115 *figures on* 77 *plates. Privately printed.* 7/6. (*C.o. Author, Box* 10, *P.O., Leeton, N.S.W.*)

Being Part II of a series on the Aborigines of the Darling River and Central New South Wales. It is a well illustrated catalogue of 450 cylindro-conical stones in the possession of a number of private collectors, especially that of the author. The varieties are classified, characteristics described, distributions listed, use and significance discussed. The interesting point is made that none of these examples is made of gypsum or " kopi." A valuable addition to the tables would have been an analysis of dimensions, weights, materials, techniques, types of distal end, artificial depression on one surface, and convex butts. The list of incised markings does not include the spiral (Etheridge, No. 22), crescent or boomerang (Black, No. 22), and barred circle (Black, No. 16). Recent research on the trade routes of Australia has not been referred to, but the local and trunk routes that existed help to explain in part the distributions of Cyclons, especially those from far northern localities, nor has any reference been made to the antiquity, distribution, and cultural relationships of the techniques employed in the manufacture of these stones. The Java example mentioned on p. 20 was not obtained from an excavation, but was given to the reviewer by an administration officer who had made a collection of these and other stones in the vicinity of Djokjakarta, and the specimen is now in the collection of the Australian Museum. Mr. Black is to be congratulated on a fine piece of work, and it is one that should interest all collectors of stone implements in Australia.

In Part I of this series, entitled *Burial Trees*, are described and illustrated a number of new sites of dendroglyphs in western New South Wales.

F.D.McC.

Australia : Social Anthropology. **Harvey.**

A Fishing Legend of the Jaralde Tribe of Lake Alexandrina, South Australia. *By Miss Alison Harvey, Hon. Assistant Ethnologist, South Australian Museum.*

The legend, to which the Jaralde people give the name of *'neiluŋ*, or netting, the act of fishing, is concerned with the methods and wanderings of various fishing birds in Lake Alexandrina. It was related to the author by a Jaralde man, Thralrum (Mark Wilson), and a subsequent version given by the same man in collaboration with Milerum (Clarence Long) of the Tangane tribe. The latter version, in substance identical, but with greater detail, is by far the more complete and has been adopted in this paper.

The Jaralde tribe [*'Jarildekald*] formerly occupied a territory comprising Narrung Peninsula, and the eastern side of Lake Alexandrina from Loveday Bay to Mobilong ; the Tangane [*'Taŋana'kald*] "a narrow coastal strip from Middleton south to Twelve Mile Point" (*vide* Tindale, 1940, pp. 183, 185). The legend is apparently known to both peoples and is one of many dealing with natural history phenomena to be found in the folk-lore of the southern peoples.

The accompanying map shows some of the localities associated with the events of the legend. Many of these have already been recorded by Tindale (1935, p. 262) and Berndt (1940, p. 166).

The phonetic script used in the transcription of aboriginal place-names is that adopted by the Language Committee of the University of Adelaide (*vide* Tindale, 1935, p. 262).

Neilun, a Jaralde Story.

In mythical times all birds were men. Some fishing birds, gulls, shags, divers, pelicans and others, lived at *'Tenetjanul*, a camp some twenty miles east of Pinnaroo, where two hills adjoin a lagoon. The locality is now called Murrayville. The birds fished in the lagoons of the surrounding country until they had exhausted the supplies.

The brothers *'Tenetjar* were two red-billed gulls (*Larus novæ-hollandiæ*) who reconnoitred for better fishing grounds. They first followed the rain southwards and came to the place Cold and Wet, *'Puramuŋ*, a locality inland from the Coorong. Here the water was salt, and rough and forbidding. They did not stay here, but turned northwards, and came to *Ma:mon Dja'buk*, i.e. Tailem Bend.

Here, and in Lake Alexandrina near by, the water was calm and fresh, an ideal fishing ground. Soon they had caught and landed a Murray Cod [*'pondi*] (*Macculochella macquariensis*) and they continued to fish here and at *'Paimɑnd* (Pomanda Point) on the northern shore of the lake. Here the birds cooked and dried[1] some of the fish and took it back to their companions who were waiting for them at *'Tenetjanul*.

Here they found that black gulls [*'tokorori*], small white gulls [*'talɑmɑrari*], shags,[2] divers, Blue Coots (*Porphyrio* sp.), coots [*'kein'indjiri*], weet-weets [*'nemɑrari*], pelicans and other birds had camped. The whole flock then migrated south-westwards to Lake Alexandrina.

The pelicans [*maingir'aipiri*] and all the other birds, as they travelled through the mallee scrub, made a great " pad " by treading down the vegetation. This is now a line of clear spaces in the mallee, patches of claypan and samphire swamp running south-west from the Wimmera to Lake Alexandrina. The birds had said to the mallee as they passed by : " *Tau'wa:kariŋ*," i.e. " don't grow." Portions of the " pad " may be seen beside the main road to Meningie (cf. secs. 380-383, Hundred of Malcolm).

The birds first came to Blind Creek, *'Treiwerɑŋ*, where there is a sandy beach on the eastern shore of Lake Alexandrina (sec. B, 587-588, Hundred of Malcolm). Here they made nets from the reeds [*'jɑlkeri*] (*Scirpus nodosus* v. Rottb.) growing along the shore. They then proceeded northwards to Pomanda, fishing along the northern shore to Mulgundawa and Milang.

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[1] Method of preserving fish, used by the Jaraldekald.

The fish, chiefly the mullet [*'kanmuri*], carp [*pi:lalki*] and the Murray cod [*'pondi*].

A hole is dug, and filled with hot stones. Dry grass is laid on these and the portions of fish placed thereon. These are covered with further dry grass and stones, and coals put on top of the stones. A small aperture is left at the top for the steam to escape. The bones and skin are removed after the cooking and pieces of fish placed in a basket, covered with dry grass, and hung from the top of the native grass shelter. Pieces of fish so dried and preserved may be kept for months. The second cooking, when the dried fish is used, is done over the coals of a fire.

[2] The black shags were called [*'joldi*], the two varieties of white shag [*'treiwari*] and [*ngalgwundi*].

They made nets also at *Ma:mon Dja'buk* from the same reeds. Along the northern shores other fishing birds, the Blue Coots [*kein'indjiri*] repelled the invasion of their fishing grounds. Accordingly, the birds from the Wimmera returned to Blind Creek and camped there, and they caught much fish. They then began to fish on the eastern shores of the lake.

The pelican was in charge of the fishing, the black and the white shags and the divers went ahead of the main flock, locating the fish and heading them off by diving into the water ahead of the shoal. The silver gulls, the white [*'tenetjari*], and the small white gulls [*'tąląmarari*] dived into the water and drove the fish inwards towards the shore, where they would be within reach of the nets manned by the pelicans. The smaller birds, the coots and the weet-weets, assisted at the nets, keeping the fish caught within the meshes by swimming about in the wake. The pelicans and shags carried the fish on strings threaded through the gills. The magpie, the crow and the Blue Coots were on shore, with the firesticks for the fishing birds.

After the first draw of the nets, which was at *'Nuląwąŋ*, a reedy flat on the shore of the lake (secs. 932-36, Hundred of Malcolm), the groups rested for a while. The catch consisted of the two varieties of carp, perch [*'tji:ri*] (*Therapon bidyana*) and Bony Bream [*'tukkeri*] (*Nematolosa erebi*). The birds then continued to fish until, at *Ka:rloku:war* (sec. 921, Hundred of Malcolm), the pelicans, whose hands were numb with cold, said to the magpie : *'Jukunun 'tolkul*, put up, i.e., stop and have a camp. (Their carrying strings were full of fish.)

The magpie replied : *Oll'in*, i.e., go on a little.

Again, at *'Pi:ląmbąnar*, a big flat on the shore a mile eastwards of Point Malcolm (secs. 911-917, Hundred of Malcolm), the pelicans said to the magpie : *'Jukunun 'wreiwaŕ*, numb hands, i.e., make a fire.

The magpie, however, again asked them to go on, and they did so, crossing the Narrows, *'Noiywąŋ*, in the shelter of Point Malcolm, *Ka:rtąŋ*.

At *Jau:'waitpau:ąŋ*, the present Gardner's Point (eastern shore of sec. 508, Hundred of Baker) the fishing birds had another halt, but made no haul of the nets, since there was no wood with which to make a fire for cooking.

Proceeding with their netting, they came to *Mi:'kąndjeraŋ* (Taplin's Landing, sec. 261, Hundred of Baker), at which place they made a night camp. Another draw and a halt was made at *'Nei:jakąŋ* (sec. 436, Hundred of Baker), a small point at the entrance of Loveday Bay, where the first ridge of rocks on the eastern shore of Lake Alexandrina occurs. The fishing men drew in their nets again at *'Jun'tuŋ*, near the inlet of a small swamp (sec. 431, Hundred of Baker). From this place the birds entered the salt lagoon through the narrow inlet, fished along the western shore of the Lagoon, and made a camp in the sandhills along the western shore of Pelican Point, facing north-west. (Pelican Point=*'Na:litji:war*, sec. 346, Hundred of Baker). The camp was on the narrow inlet at the entrance of the lagoon, and thence, expressly avoiding the bay to the north of Pelican Point, as the salt water from the Coorong came in there : [*'Nei burąŋ*], said they (i.e., don't go there).

At all these places they did no more than draw in their catch and stop to rest a little ; the magpie would not build a fire for the birds to eat the fish they had caught.

From the entrance of the Salt Lagoon they then crossed the lake by the narrow channel between Pelican Point and Tauwitcherie Island, coming to *Wa:'nąndaŋ*, the southernmost

point of Reedy Island. Here salt water flowed from the Murray mouth through the channel, now called Thornley's Creek. The fish here would be the salt-water mullet and bream, and would need a different variety of net.[3]

The fishermen did not stay at this place, but moved north to *'Paŋkąmaŋk*, the easternmost point of Long Island, where the lake water is still salt with the seepage from the Murray mouth, which flows through Mundoo Creek. For this reason they did not remain to fish, but crossed to *'Lindjeraŋ*, a rocky limestone cliff three miles south of Point Sturt (sec. 18, Hundred of Alexandrina). Here they found fresh water and continued their fishing and reached the tall cliffs at Point Sturt, *'Mąnąn'aŋąl*. As they were netting along the shore, the birds were continually asking the magpie to make a fire and to halt to let the birds have the expected feast of fish.

At Point Sturt they came upon the animals of the Ramindjeri tribe of the surrounding country who had camped there and had made a fire. The newcomers hauled in their nets under the cliffs at this point, and demanded that the magpie make a fire in which to cook the fish. So angry were the fishermen with the magpie that the weet-weets and other small birds who had been in charge of the fish in the nets would give this man nothing but the Bony Bream [*'tukkeri*] which they rejected from the rest of the catch. Thereupon all the rest of the birds taunted the magpie with this, saying: *'ak! 'tukereraL!*

What! Carrying bream! i.e., so that's all you have.

The magpie, becoming angry, began to belabour the other birds with the fish he had been given. And so arose the magpie's characteristic action of chasing the smaller birds. He hit the crow's eyes with his firestick, and gave him his "smoky" eyes. The pelicans, who previously were coal black, became splashed with white where the scales of the *tukkeri*, wielded by the irate magpie, stuck to their bodies.

All the fishing people then turned into birds. The pelican dived into the water, carrying his drum-nets [*doŋąri*] with him. He is thus in our time the greatest fisherman of the lakes, and the nets which he carried he still wears in the shape of the well-defined pouches under the beak. The coots ran into the reeds, where they live to this day. The last left was the magpie, who remained upon the Point looking out over the Lake. And thence arose his characteristic attitude of perching on a high place. He then turned into a bird, as the fishermen had done.

Discussion.

This legend is one of a number told by the peoples of the Lake district serving to "explain" features of their environment and the behaviour of its creatures. The events of the birds ancestors' wanderings draw their essential significance from the close association with the geographical features of their setting, and it is in virtue of the minuteness of aboriginal geographical knowledge that the story retains its dramatic cohesion.

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[3] Varieties of fishing nets used by the Jaraldekald:
(1) *'Jatrumi*. A small-meshed net used for mullet.
(2) *'Neri*. Net with large mesh used for catching salt-water bream.
(3) *'Dongari*. Large "drum net" used for netting in fresh water, largely for Murray cod. This net consists of a seine gathered on to a stick shaped to form three sides of a rectangle about 2 in. by 1 in. in size. One edge of the seine is firmly attached to the ends of the stick forming the fourth side, the whole net being thus in the form of a rectangular pouch.

Thus, early in the legend, the nets were made of the reeds which grew at Blind Creek, and this place was always visited by the aborigines in search of reeds for net-making. Again the ridge of rocks north of Loveday Bay jetty, where the men drew in their nets, is still a prominent fishing ground and landing-place of the eastern shore of the lake.

The legend seems to be a blending of two elements: the tale of a migration from the Wimmera—an echo of the numerous references in the folk-lore of the southern tribes to a migration of the peoples of the Upper Murray westward to the Lakes—and the wanderings of the fishermen round the shores of Lake Alexandrina. In this connection may be pointed out the intense concern of the tale with the fresh-water fish: it is the legend of a lakes people. In both the component parts of the myth the men avoid absolutely the salt water, first at Cold and Wet near the Coorong and subsequently in the islands near the Murray mouth.

Besides the geographical features, the habits of the fishing birds of the lakes and their close correspondence with native methods of netting fish is brought out in the story. It contains many allusions to these human methods, and it is easy to understand how the aborigines, watching the habits of the fishing birds, would read into their behaviour some concerted action, such as the netting operations of their own people, which is the basis of the legend. Thus, like the natives when netting fish, a few birds went ahead of the flock to seek out the fish and "head off" the shoal so that they would enter the nets behind.

Finally, it may be suggested that the relation of tales such as the foregoing, so closely linked with their environment, serves a didactic purpose in emphasizing to native children the paramount importance in their lives of a thorough knowledge of the natural history of their surroundings.

[EDITOR'S NOTE: There should be a dot under *e* in *Tenetjar*, *Tenetjanul*, *Tenetjari* and *'Tukereral*, and a horizontal line under *t* in *'Talamarari*, but the type is not available.]

ALISON HARVEY.

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Australia: Archæology. **Mountford and Walsh.**

A Stone Tjurunga of Unusual Form from the Aranda Tribe of Central Australia. *By C. P. Mountford, Assistant in Ethnology, South Australian Museum, and Gwen Walsh, Artist, South Australian Museum.*

This paper records an unusual type of ceremonial stone or *tjurunga* that belonged to the Aranda tribe of Central Australia. It was collected by Mr. Brian Bowman of Tempe Downs station, is related to the legends and topography of the surrounding country, and now forms part of the extensive *tjurunga* collection of the South Australian Museum.

The *tjurunga* (Figure 1) is 254 mm. in length and 199 mm. in major diameter, somewhat cigar-shaped, and covered with a series of concentric circles, meandering lines and animal tracks. The engravings are of two distinct ages; three rows of concentric circles are heavily coated with colour, probably animal fat and red ochre, whilst the remainder—another group of concentric circles and a meandering line associated with tracks—are fresh in appearance, and free from colouring matter. Some of the engravings, both old and new, have been abraded on the surface, but from the appearance of the damage it is likely that this occurred after the *tjurunga* had been collected from the aborigines.

Whereas, in the usual *tjurunga*, the designs are engraved (according to the aborigine) with the upper incisor tooth of an opossum, still in place in the skull,[1] in this example the patterns have been produced by a series of percussion blows, probably with a sharp-pointed stone. They are finer in execution, but similar in technique to the rock engravings of South Australia. (Mountford, 1929, page 338.)

We are indebted to both Mr. Brian Bowman and Dr. T. G. Strehlow for details relating to the ceremonial stone, the myth and the path of the travel of the associated ancestral beings.

Figure 1.

Mythological Significance.

The *tjurunga* (Figure 1) belongs to the mythical kangaroo and euro ancestors of Illara Spring (Tempe Downs station). The markings on its surface, i.e. concentric circles, meandering lines and animal tracks, refer to the exploits and wanderings of these ancestors. The meandering line and the footmarks represent the tail and footmarks of the animals as they fed about, and the concentric circles, the places visited.

[1] One of the authors (C.P.M.), whilst investigating the Ngadadjara tribe of the Warburton Ranges of Western Australia, saw a native engrave a spiral design on a wooden spear-thrower with a similar tool (Mountford, 1938, p. 122).

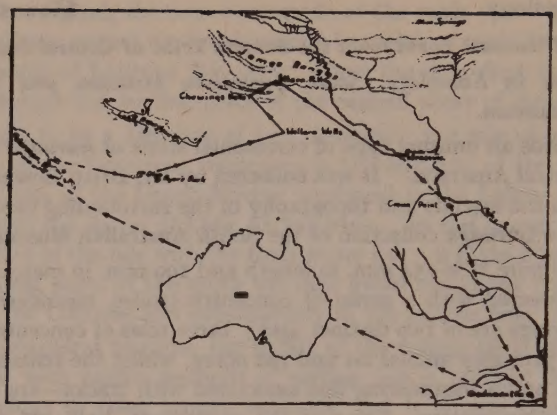

Figure 2.

According to both Mr. Bowman and Mr. Strehlow, the kangaroo and euro left Illara Spring (Tempe Downs) and followed a gleam of distant lightning until they arrived at Mborawatna (near Idracowrie). Here they went into the ground in a boggy place adjacent to the Finke River.

Mr. Strehlow, in 1933, witnessed the ceremonial scene in which the Tempe Downs natives "showed" the arrival of the Kangaroo and Euro ancestors at Mborawatna. In a personal letter he writes: "One of the actors carried a large *wanningi*, representing the rain cloud that followed them; for the two ancestors were associated in some way with the bringing of rain to many portions of the country through which they travelled . . . I might add that on the occasion when the southern Aranda and Tempe Downs men (assisted by some Pitjantjara men) performed the Kangaroo and Euro ceremonies at Horseshoe Bend there was an immediate and satisfactory response. Either one or two days after the ceremony—which had been preceded by hours of singing of the appropriate rain chants—a searing north-east wind sprang up from the direction of Mborawatna. The whole landscape disappeared in a cloud of sand and dust as the furnace-hot winds swept up the surface of the drifting red sandhill crests which fill the bend between the two ends of the horse-shoe loop of the Finke River at this site. The men took shelter in some caves, whilst I crept under the camp sheet for the greater part of the day. Then the thunderclouds came up, vivid flashes of lightning lit the murky, sand-obliterated sky and tremendous claps of thunder shook the exposed, desolate wastes around us. Then came the rain, and soon water was running everywhere. In a short time, about an inch of rain had fallen and between Horseshoe Bend and Rumbalara Siding, even two inches had fallen in so short a time that the water ran for hundreds of yards between the sandhills.

"The men were well satisfied. They had proved the great strength of the Mborawatna rain chants and had demonstrated the powerful magic of the rain ancestors of the site."[2]

[2] One of the authors (C.P.M.) witnessed a rain-making ceremony in the Musgrave Ranges of South Australia in 1940 at a time when there was an acute water shortage. Rain fell in four days and thus helped the University party out of a difficult situation. We are of the opinion that these successes are more or less coincident; nevertheless, it is of some interest to know that aboriginal rain-making ceremonies sometimes "work."

From Mborawatna (near Idracowrie) the Kangaroo and Euro travelled to Crown Point, then south to Oodnadatta, across to the Petermann Ranges, returning to their starting point through Mt. Olga,[3] Wallora Wells, Willunga Soak (not marked on plan), past Nungili (Chewings Hole), to Illara Spring (Figure 2).

Discussion.

The *tjurunga* here described is remarkable both for its shape and the technique employed in its manufacture. The usual form of the stone *tjurunga* in this area is somewhat flat and oval in form, although cigar-shaped wooden ones are not uncommon. It is unlikely, in the example under consideration, that the shape is fortuitous, the regular outline almost precludes that possibility, nor is it clear what technique has been utilised to shape the stone. The general form may have been produced by hammer-dressing (which is present on the stone axes of the Aranda and the upper grinding stones of the more westerly tribes), and finally smoothed by a similar process to that used on the axes. There is no direct evidence, however, as to the method employed.

It is also of interest to note how, although the natives of an area are conversant with the exploits and journeys of an ancestral being in their immediate surroundings, this knowledge lessens rapidly as the ancestral route leaves their own country. To gather full details of the journeys of any ancestral being, it is necessary to travel over the whole route and question only the natives that belong to each particular section.

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C. P. Mountford.
Gwen Walsh.

We are pleased to record the following donations from members of the Anthropological Society of New South Wales to the "Mankind" Publication Fund: Dr. C. Anderson, £1; Mr. H. J. Wright, £1; Miss D. Mackellar, 10s.; Miss A. D. M. Busby, 5s.; Mrs. N. Perdriau, 5s. The Council has pleasure in tendering its sincere thanks for these contributions.

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[3] One of the authors gathered details of these ancestral beings as they passed through Mt. Olga from west to east. At this place they were accompanied by a small night owl, *tjulki*.

Australia : Archæology. **Leask.**

Rock Engravings and Paintings of the Sogeri District of Papua. *By Lance-Bombardier M. F. Leask.*

Dr. F. E. Williams issued a very interesting paper on Papuan Petrographs (*Journal Royal Anthropological Institute*, LXI, 1931, 121-155, pls. vii-xvi, text-figs. 1-6), in which he mentions the first two sites described below, but did not give details of the figures. Although weathered and faded, and it is not now possible to provide a complete plan of them at each site, it is considered that the more interesting designs merit description.

I. *Rouna* (Plate N, Fig. 1). A rock-shelter situated in the Laloki River gorge, near the government rest house. At this point the river flows from east to west through the Astrolabe Ranges, and it emerges on the plains some five miles below the settlement. The site is half a mile from the river at the foot of a huge bluff of conglomerate hundreds of feet high. The rock-shelter is formed by a split in one of the many large isolated boulders on the talus slope ; it is fifty-eight feet long, thirty-five feet high, and twelve feet deep, and faces north-west. From it is obtained an imposing view of the lower levels of the Laloki River gorge, and the huge cliffs on the northern bank that terminate in Hombron Bluff (or Mount Ambulaf, as a native, Ravu, informed me was its name). Rouna Falls are three-quarters of a mile upstream.

Water flows along the base of the shelter wall, and what there is of a floor bears no signs of human occupation apart from a dimpled stone and a round, flattened pounder lying on the surface. The paintings are scattered over the whole surface of the wall of the shelter, and some are up to eighteen feet from the ground. A description of the figures, which are all geometrical in type, is as follows (proceeding from left to right in the shelter) :

A red smear and line 12 in. long ; a red line design (A), 24 in. long and 12 in. wide ; a red circle ; a bluish-green asymmetrical U-shaped figure (B) and 6×3 in. ; a white diamond on a red base, 3×2 in. ; a green stroke 2 in. long and ½ in. wide ; a bifurcated figure (C) in red ; a group of three figures (D) on stones projecting from the wall, and the plainest of the whole series, the largest figure being 15 in. high and 5 in. wide ; many red circles, some in outline and some infilled, in the middle of the wall ; a group (E) in green over red on a projecting stone ; some engraved grooves, 4 in. long, and infilled with white pigment in their upper left and red in the central portions on another projecting stone ; red circles drawn round projecting stones ; green dots on a white base ; an indistinct white W-shaped figure, possibly the closed-M referred to by Williams ; indistinct white barred circles, 3×4 in. ; and an oval (G) 4×3½ in. ; a white circular mass ; two engraved grooves passing across the face and bottom side of a large projecting stone in the bottom right-hand corner of the shelter, there being white pigment in the longer groove and red in the shorter groove at their top end, and there appears to be a design in white on a red base on the right lateral face of the stone ; a circular figure ; a barred figure of white vertical and transverse lines on a circular red base, 5×5 in. (I) ; another similar figure (J) oval in shape, 7×5 in., which has a yellowish stain on the white lines ; a barred design (K) in bright red, 6×4 in. ; two sets of four red lines or fingers of a hand in red (L).

The colours are combined as follows : white on red, green on red, white or red infilling in engraving, green on white, yellow on white. Dr. Williams (*Ann. Report Papua*, 1938-39) said that among the Grasslanders of the Tari he saw several purple and one green wig, and

old shells reddened with ochre. There is a red ochre mine at about the Twelve Mile on the Port Moresby-Rouna Falls road. The barred and letter designs recall those of the interior of Australia. They might be shields. It is interesting to note that some of the figures are in outline, and in some a mass of colour is used as a background for a line design in another colour. Both paintings, which predominate, and engravings occur in this shelter. Most of the paintings are on the upper blackish surface of the wall, and a number are on stones projecting from the mass.

Two chipped stone flakes were found in the floor. One is trimmed on two margins which form a right-angle, but the other one is unused. Both are chert, and they are $1\frac{1}{4}$ in. and 1 in. long respectively.

II. *Wureva Yani* (Plate N, Fig. 2). A rock-shelter situated in the high scarp on the right bank of the Laloki River, half a mile below Rouna Falls, and approached from the now deserted site of Manurinumu village; it is on the opposite side of the river to site I, but involves a journey of some miles round the falls to the top of the scarp, where a path leads from another empty village called Abidarra. The domed shelter is situated in a cliff which juts out into the Laloki gorge. The back wall is rough and uneven owing to the many stones projecting from the mass of coarse conglomerate.

The paintings, which are red if not otherwise described, are shown in C, E, G-J, the balance not being figured. They are as follows: A-B, red marks which are doubtful and may be natural discolorations; C, a line design in bright red, 14 in. long, 5 in. wide, with parallel white lines covered by the red in parts; D, a pattern consisting of vertical and transverse straight lines crossing one another at right angles on the left, and a series of radiating lines on the right, while 12 in. below it are six vertical lines 6 in. long; E, on the left side of a hole in the wall of the shelter, an oval with two longitudinal bars, 5×4 in., and further along is a single stroke; F, a W-like figure which Dr. Williams refers to as a closed M (*Journal Royal Anthropological Institute*, LXI, 128, 149, pl. xiv, fig. 6), 12×4 in.; G, a line pattern in red over white lines, 7 in. long, 1 in. wide; H, two figures, on the left a red U on a white patch, and on the right a dull red oval over white lines, on a projecting stone 5×3 in.; I, seven strokes on a freshly broken rock face, drawn on a rectangular patch of white and yellow; J, a crossed line pattern in red in a small depression in the rock, which is white on the left and yellow on the right of the vertical line, and thus forms a barred oval shape.

Many of these paintings are on a natural background of white staining or leaching, and apart from this association the series is in outline only. There are also natural smearings of red and green on the wall. Some of the figures resemble those at site I. I could not find any engravings in this shelter.

An interesting feature of this shelter is a natural niche, 30 in. in diameter, extending inwards as far as one can see, which is up to ten feet, on one wall of which are the paintings, design E. Its floor was littered with human bones, including three skulls, one of which was sent to the Australian Museum and identified as a normal New Guinea type. The bones covered the floor for nine feet, and among them were fragments of pottery of the type made by the present-day Koiari tribe, and several kinds of nut-shells. Some of the bones were burnt, and lay beside or among charcoal. It is not clear whether the skeletons were deposited

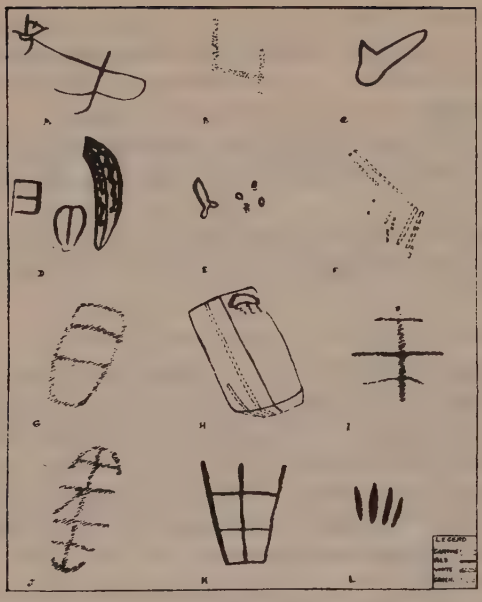


Figure 1.

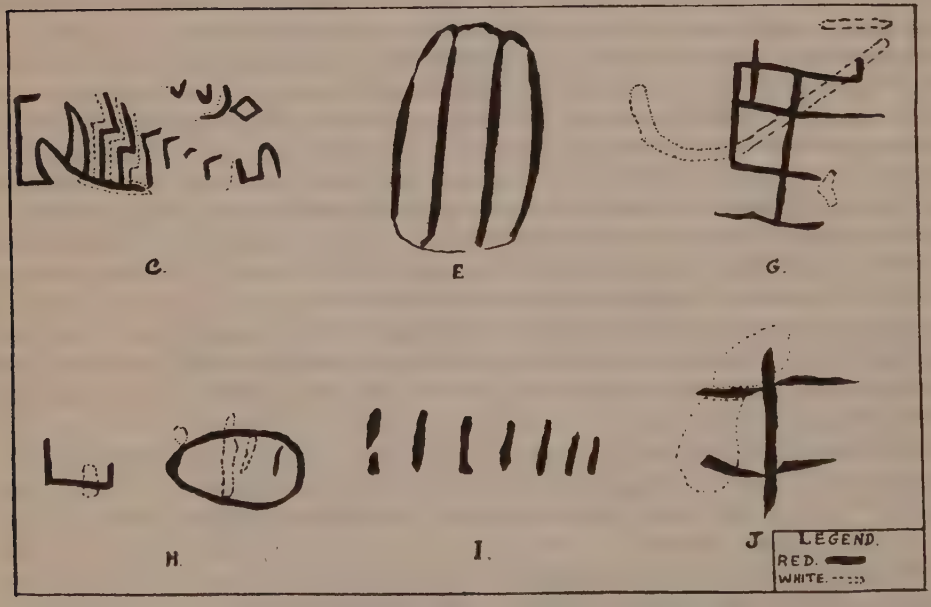
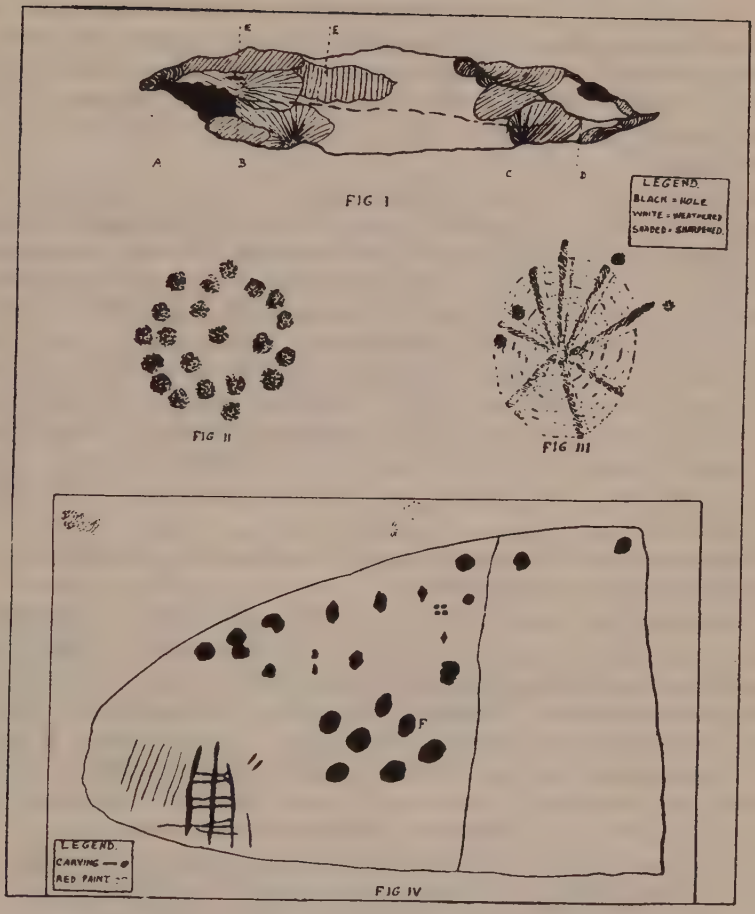


Figure 2.


E
E
A
B
C
D
FIG I
LEGEND.
BLACK = HOLE
WHITE = WEATHERED
SHADED = SMOOTHED.
FIG II
FIG III
F
LEGEND.
CARVING —
RED PAINT
FIG IV

in a flexed or other position. Some of the bones have dropped, or have been displaced by animals, to the floor of the main shelter.

No flint chips were found.

III. *Upper Rapids* (Plate O). An undescribed site halfway between Rouna and Manurinumu, on the left side (facing downstream) of the Laloki River and Road, three-quarters of a mile from the river and one hundred and fifty yards from the road. It is three miles above the Rouna rest house. The shelter is at the base of a conspicuous mass of rocks, and is formed by a leaning boulder of conglomerate. The floor is dry and flat, and consists of red earth and pebbles, in which I could find no sign of human occupation. There is an extensive view from the shelter, embracing Rouna Rapids, site II (Wureva Yani), and part of the Laloki gorge.

The engravings (Fig. D) are cut on a large truncated oval face of stone projecting from the wall some 12 in., and it is 37×30 in. in size. On its lower left-hand corner are seven parallel lines beside a barred figure consisting of three sets of transverse lines crossing three vertical lines, the latter figure being $6 \times 2\frac{3}{4}$ in. The lines are continuous, and finely cut with a sharp-pointed implement. To the right are two short parallel grooves. In the middle of the stone are 22 indentations, which look like a clutch of cassowary eggs; they are variously spaced from $\frac{1}{2}$ to 4 in. apart, and four are smaller than the others. The one marked F is just over 1 in. long, but some are up to 6 in. They were made by a series of jabs (which caused punctures and incisions when inaccurately made outside the indentation), which radiate out from the middle (C). The indentations are irregular in outline. This rock is patinated to a depth of $\frac{1}{4}$ in., and some of the indentations are so shallow that they do not penetrate this layer.

The paintings are doubtful, there being numerous red stains on the wall, but two bright red marks might possibly be artificial (D).

A bone implement was found on the surface of the floor. It is 4 in. long and 1 in. in diameter, and is part of the leg bone of a cassowary or human being. It bears a number of facets striated by knife cuts, although the possibility of their having been made by a gnawing rodent must not be overlooked. These facets are creamy-white in colour and reveal the unpatinated bone, the original surface of which is yellow. The end marked A in Fig. 1 is a short-bladed edge, and the opposite end is slightly concave, with two small serrations, near D. The edge of this bone would not be hard enough to make the engravings, and its significance is not known. Similar cuts occur on one of the human mandibles.

Also on the ground was observed a little platform of five sticks, each about 3 ft. 6 in. long, laid side by side with their ends touching the wall over a width of 18 in. A few nut-shells similar to those at site II, Wureva Yani, were noted lying about.

It is possible that the engravings and paintings were made in association with the disposal of the body or bones of the dead persons in this shelter.

IV. *Upper Rapids*. A rock-shelter situated about forty yards south-west of site III on another isolated boulder. It is 12 ft. deep. The red marks on its wall are merely strokes or lines, but are too vague to be identified as paintings.

Australia : Archæology. **McCarthy.**

Catalogue of the Aboriginal Relics of New South Wales. Part I. Rock Engravings. (Concluded.)

*By Frederick D. McCarthy, Dip.Anthr.**

Muogamarra Fauna and Flora Reserve.

Vize Trig. Station, six chains to east : whale-feast group. Campbell,[1] pp. 45-47, pl. XXIV, fig. 1. Cowan parish No. 8. Vize Trig. Station, north of : five ducks in flight. Mathews,[26] p. 634, pl. XCIX, fig. 2.

Old Peat's Ferry Road, adjacent to : Series I, native cat or dingo, shark, koala, two kangaroos, two whales, eel, six fish and shoal of six fish ; Series II, two men, man and woman having sexual intercourse, fish, two human hands, man holding club. Campbell,[1] pp. 47-48, pl. XXIV, figs. 4-5. Cowan parish Nos. 7.

Old and New Peat's Ferry Roads, at head of valley between : Series I, whale, with several fish and kangaroo inside and across its outline, fish on line, man carrying bark canoe, man holding three fish in one hand, man carrying one fish, two men, boomerang, two axe-sharpening grooves ; Series II, culture-hero, with hafted axe on chest ; Series III, gigantic rock-scorpion (?), six men, woman, wallaby, shag, fish on line, fish, gnarl-container (?), two water channels ; Series IV, whale, two circles, wallaby, eel. Campbell,[1] pp. 48-49, pl. XXIII, figs. 1-4. Cowan parish Nos. 4 and 6.

Old Peat's Ferry Road, adjacent to : Series I, two whales, two boomerangs, parrying shield, kangaroo-rat, stingray (?) ; Series II, man speared, man's legs with spear or line touching one ; Series III, kangaroo, two men, three clubs, boomerangs, two eels, five fish, two shags, fish on line, porpoise, bark canoe, man's legs, three indeterminate. Campbell,[1] pp. 49-50, pl. XXIII, figs. 5-10. Cowan parish No. 5.

Narrabeen parish.

French's Forest Road : Series I (10 feet from east side of road, and three chains from boundary of Manly Cove and Narrabeen parishes), man and woman elaborately marked, two shields, kangaroo ; Series II (west side of road, and three chains from boundary of Manly Cove and Narrabeen parishes), two men, seven echidna, opossum (?), two shields, boomerang, 20 mundoes. Campbell,[1] p. 34, pl. VIII, figs. 15-16. Narrabeen parish Nos. 19-20.

Middle and Narrabeen Creeks : Series I (portion 76, on ridge between creeks), whale or shark ; Series II (four chains north-east of hilltop on ridge between creeks), two kangaroos. Campbell,[1] p. 32, pl. VIII, figs. 4-5. Narrabeen parish, Nos. 16-17.

Narrabeen Creek, on portion 73, north side of rocky hill on seaward side of creek : four whales, shield, male figure holding club. Campbell,[1] pp. 34-35, pl. XIII, fig. 4. Narrabeen parish No. 18.

Gunson Trig. Station : Series I, two human figures, wallaby, eel, mammal, parrying shield, three indeterminate ; Series II, six fish, porpoise with four-pronged spear in side, eel, circle, shield ; Series III, three fish, oval indeterminate figure ; Series IV (on portion 81, on ridge between Trig. Station and Sugarloaf Hill), three shields, two boomerangs, three circles, shell or seed rattle (or ornament), pelican, fish, human figure, one indeterminate ; Series V (on portion 81), bird, kangaroo, sack-like figure, human figure, 51 mundoes. Campbell,[1] pp. 35-36, pl. XI, figs. 6-8 ; pl. XII, figs. 17, 3-7, 9-10 ; pl. XIII, fig. 1. Narrabeen parish Nos. 7, 11-15.

Tumble Down Dick Hill (telegraph road, on portion 7 beside road) : whale, man with club and dilly-bag, wallaby. Campbell,[1] p. 32, pl. VIII, fig. 1. Narrabeen parish No. 5.

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Sugarloaf Hill: Series I (along boundary of portions 84-85 on ridge running north), emu, wallaby, native cat, two men, two circles, three boomerangs; Series II (three chains from fence of Spring Cottage), man; Series III (on portion 83), portion of snake; Series IV, two kangaroos (one speared). Campbell,[1] pp. 33, 36, pl. XIII, fig. 2; pl. XII, fig. 8; pl. VIII, figs. 4 and 6. Narrabeen parish Nos. 2-4, 6, 17. Mathews,[18] pp. 154-5, pl. IX, fig. 15, records a large whale on portion 83, on ridge running north from Sugarloaf Hill.

Plateau Road: line of mundoes. Informant, W. J. Walton.

Deep Creek: fish, shields, etc. Informant, W. J. Walton.

Powder Works Property: Series I (on portion 63, east of road), insect (cicada, five feet long (?)); Series II, four men, boomerang (10 chains north-east of series); Series III (five chains from Series II), three human figures (males), emu, eel, fish on line, stingray (?), boomerang, portion of whale (?), bark container (?), seven mundoes. Campbell,[1] pp. 33-34, pl. VIII, figs. 11-12; pl. IX, fig. 2. Narrabeen parish Nos. 8-10. Series IV, men holding boomerang, man, woman. Series V, male human figure (wearing ornaments), "teaching child how to throw boomerang "(?). Series VI, huge ceremonial object, animals, men, shields, etc. Series VII, large whale on rocks above retort. Series VIII, wallabies, fish, shields. Series IX, diamond snake. Series IV-X all badly weathered. Informant, W. J. Walton.

McCarr's Creek, on boundary between portions 84-85: club (?). Campbell,[1] p. 36, pl. XIII, fig. 3. Narrabeen parish No. 1.

National Park.

Uloola Falls: on ridge on east side, near Waratah Hill: Series I, human figures, fish, wallabies, tortoise, indeterminate figures, encircled by kangaroo tracks; Series II, fish and mundoes.

Coast Road (Garie to Audley), near road west of Wattamolla: no record of figures. Informant, W. H. P. Kinsela.

Marley: scattered figures.

Jibbon, on headland between Bundeena and Jibbon beaches: whales, kangaroo, jelly-blubber, opossum (?), frog-like man.

Sutherland parish.

Burraneer Point: Series I, two whales; Series II, two kangaroos (one 23 feet long), and portion of mammal. F. Cridland,[2] p. 144, plate facing p. 142.

Cronulla Peninsula: group of three fish and eel. Cridland,[2], p. 144, plate facing p. 152. A group also on R. Furley's property, "Koiyong."

Lilli Pilli: three men, four mundoes. Cridland,[2] p. 144, plate facing p. 152. Also group of man with boomerang, kangaroo. Informant, W. H. P. Kinsela.

South Colah parish.

In vicinity of Pogson Trig. Station: scattered figures of wallaby, fish, etc. Informant, C. Pryde.

Southend parish.

Dark's Forest, near road leading off western side of Illawarra Highway: no record of figures represented.

Willoughby parish.

Ball's Head (beside road near entrance to park): whale, three human figures, seven fish. Campbell,[1] p. 14, pl. IV, fig. 4. Willoughby parish No. 8. *Reserved.*

Longueville Point (Lane Cove River): Series I (in reserve), emu, oval figure, human footprint; Series II (on allotments 21-22, west side of Woodford Bay, near end of Lucretia Street), four eels. Campbell,[1] p. 17, pl. XVIII, figs. 1-2. Willoughby parish No. 10.

Neutral Bay, in Ben Boyd Road, five chains north of Phillip Street) : emu. Campbell,[1] p. 16, pl. V, fig. 12. Willoughby parish No. 6. *Destroyed.*

Cremorne Point : Series I (on allotment 28, 40 feet from Robertson Avenue, on west side of top of ridge), three skates ; Series II (on reservation, on west side of point on top of low cliff), five shields, netted bag (?), wooden container (?), boomerang, two fish. Campbell,[1] p. 16, pl. V, figs. 10-11. Willoughby parish No. 5.

Mosman : Series I (on allotments 17 and 21, Avenue Road), kangaroo, seal ; Series II (on lot 18, south side of Raglan Street, opposite St. Clement's Church), five fish, boomerang, point oval figure ; Series III (in Muston Street, 70 feet from intersection with Almora Street), three whales, human figure, snapper, porpoise, kangaroo, mundoe, club, two fish, large human figure, club. Campbell,[1] pp. 12-15, pl. V, figs. 6-7, 2, 1. Willoughby parish Nos. 4, 3, 2.

Middle Head (on north side of Obelisk Bay) : hump-back whale, whale, oval. Campbell,[1] p. 13, pl. IV, fig. 3. Willoughby parish No. 11.

Balmoral : Series I (two chains from head of gully west of point at northern end of Edwards' Beach), stingray, leatherjacket and several fish. A shark on rock towards next bay ; Series II (on point at north end of Edwards' Beach), two kangaroos, several fish, shark, four fish, echidna, jelly-blubber (scattered from H.W.M. to 20 feet above it, others indistinct). Campbell,[1] pp. 14-15, pl. V, figs. 3-5. Willoughby parish No. 1.

Willoughby Bay, 20 chains north of Military Road and five chains east of Grassmere and Young Streets junction : mythical figure and several fish. Campbell,[1] pp. 15-16, pl. V, fig. 9. Willoughby parish No. 7.

Northbridge : Series I (corner of Dalmeny and Tycannah Roads), whale and shield ; Series II (on large rock opposite No. 21 Dalmeny Road), two men ; Series III (near first tee on golf course), eight mundoes in north-south line. McCarthy,[16] p. 56, pl. L.

HUNTER COUNTY.

Colo River (2¼ miles north of portion 21, Hawkesbury River parish, on road leading up " Wheelbarrow Ridge " from Colo River) : culture-hero and several fish. Mathews,[22] pp. 540-1, pl. XXX, fig. 23.

Putty, on " Flat Rocks " near the Gibber : large group destroyed by road construction in 1941. Informant, W. J. Enright.

Wiseman's Ferry : Series I (on top of ridge between Macdonald River and Webb's Creek), two kangaroos, opossum, line of emu tracks. Mathews,[17] X, p. 67, pl. III, figs. 5-7 ; Series II (on top of a hill half-mile north from north-west corner of portion 6 Wonga parish), emu. Mathews,[17] X, p. 66, pl. III, fig. 2, and [26] p. 637, pl. XCIX, fig. 33.

NORTHUMBERLAND COUNTY.

Blaxland parish.

Halfway Rock's Hill, (quarter-mile south of on west side of St. Alban's-Wollombi Road) : three male human figures, wallaby, four emu tracks, other figures indistinct. Enright,[7] p. 182.

Burragurra parish.

Devil's Rock, on west side of Wollombi-St. Alban's Road, about eight miles along ridge running west : seven human figures, kangaroo, four mammals, two clubs (?), four circles, nine mundoes in double line, lines of emu tracks (of two types), a number of indeterminate figures ; about one-quarter mile away, on same ridge, is a rock bearing numerous axe-sharpening grooves, one circle, and two emu-tracks. Some figures mentioned by Enright,[7] pp. 182-3, figs. 5-7. Completely recorded by author but not yet published.

Corrabare parish.

Bald Knob (or Rock), 7 miles south of Wolombi on Cockfighter Creek, on right bank: man, woman, turtle, etc. Informant, W. J. Enright.

Cowan parish.

Pacific Highway, between Mooney Mooney and Gosford Boys' Home, on eastern side of road: shark swallowing fish. Informant, W. J. Walton.

Mooney Mooney Chase: Series I, 3 fish, mundoes. Series II, curious male figure. Informant, W. J. Walton.

Patonga: Series I, flying opossum. Series II, man and boy (no fingers or toes). Informant, W. J. Walton.

Gosford parish.

Portion 6: fish, human figures, mundoes pointing north; portion 9, wallabies and other figures; portion 88, dingo and fish; portion 167, dingo and many other figures; portion 203 (near Somersby), two men spearing kangaroo (into which spear has been thrown), wallaby, native bear, and 100 yards away are fish, circles, bird, goanna; portion 203 (south of, scattered), wallabies, fish, circles, eels and other figures. Informant, R. McKenzie.

Large group on property of P. Howe, near Somersby Falls: culture-hero and many other figures. *Reserved.*

Kincumber parish.

Daly's Point (Brisbane Water): two whales, several large fish and other figures. On foreshore below Point is a group of fish. Informant, H. C. Connolly, Fisheries Inspector.

Broken Head, Terrigal: koala with young on back, club, three-pronged spear, boomerangs, wallaby, etc. Informant, W. J. Walton.

Mangrove parish.

Sugee Bay Creek (at head of): 26 kangaroos, seven emus, culture-heroes, male and female human figures, shields, boomerangs, etc. Informant, R. McKenzie.

Narara parish.

Portion 3: emu, wallaby, bird, goanna (scattered). Informant, R. McKenzie.

Ourimbah parish.

Several groups and scattered figures situated on western side of Ourimbah Valley. Informant, W. E. Thomas.

Patonga parish.

Mooney Mooney Creek and Woy Woy turn-off from Pacific Highway (between), on western side of Highway: two groups of engravings. Informant, R. Mackenzie.

Woy Woy Road (from Pacific Highway): Series I (on edge of valley), three wallabies, bird, six circles, skate, three eels, mundoe, basket (?); Series II (on edge of valley, six chains from Series I), shark holding fish in mouth, whale, shark, 10 fish, two kangaroos, five eels, man with four boomerangs, four mammals, nine circles, one circle with spots inside outline, container (?), 16 mundoes (scattered); Series III (in creek bed), emu; Series IV (on spur at head of valley of western arm of Woy Woy waters), whale; Series V (on high conical hill at head of valley of north arm of Woy Woy waters), man and kangaroo; Series VI (on spur, above portion 21, and five chains from track on main ridge), kangaroo; Series VII (on top of spur, 15 chains from track on main ridge), man; Series VIII (on top of spur, 40 chains west of Series VII), man, two eels, three fish, emu, two large and nine small mundoes; Series IX (on east shoulder of valley of western arm of Woy Woy waters), whale with line of 16 men and women variously decorated, two kangaroos, bird, two large fish, six small fish, three stingrays, sunfish, six circles, club, two mundoes, mammal, ceremonial figure 15 feet long, geometrical figure, several indeterminate. Campbell,[1]

pp. 66-69, pl. XXV, fig. 2 ; pl. XXVII, figs. 5-8, 2-10 ; pl. XXV, fig. 1 ; pl. XXVIII, fig. 1. Patonga parish Nos. 1-11. The Woy Woy road cuts through these groups, which commence about half a mile from its junction from the Pacific Highway.

Woy Woy and Mullet Creek, on north side of main ridge between : Series I, man and fish ; Series II (20 chains from Series I), line of nine small marsupials or rabbits between two men, kangaroo, large fish ; Series III (chain from Series II), human figure, large fish, four small fish, eel, skate, wallaby, shield, circle. Campbell,[1] p. 69, pl. XXVII, fig. 4 ; pl. XXVIII, figs. 3-4. Patonga parish Nos. 15-16.

Mullet and Patonga Creeks, between : Series I (near saddle on ridge), man's body and legs, spear extending from one leg ; Series II (south side of head of gully from Mullet Creek), man with boomerang across body, man, five men dancing (one holding boomerang), fish, one indeterminate ; Series III (in bed of creek in flat sloping towards Mullet Creek), kangaroo, small bird, five fish, oval shield, boomerang, two axe-sharpening grooves. Campbell,[1] p. 71, pl. XXIX, figs. 8-9, 7. Patonga parish Nos. 22-24.

Woy Woy and Mullet Creek, on main ridge between : Series I (quarter-mile north of Sugarloaf Mt.), whale, emu and human figure inside outline ; Series II (20 chains west of Sugarloaf Mt.), whale ; Series III (eight chains west of Sugarloaf Mt.), two fish, portion of wallaby, four mundoes ; Series IV (20 chains north-west of Sugarloaf Mt.), wombat ; Series V (30 chains south-west of Sugarloaf Mt.), whale ; Series VI (south of Sugarloaf Mt.), two men (one holding crescentic object and is dancing), two fish, boomerang, three mundoes. Campbell,[1] pp. 70-72, pl. XXVIII, fig. 5 ; pl. XXIX, figs. 3-6, 10. The whale in Series I is 60 feet long and is the largest rock engraving known in Australia. Patonga parish Nos. 17-21, 25.

Popran parish.

Portion 26 (south of Koree), two shields ; portion 80, wallaby ; portion 84, boomerangs and other figures ; portion 85, kangaroo hunting scene and shark ; portions 85 and 159 (between), kangaroo ; portion 86 (Donovan's Gully), kangaroo ; portion 87 (near road branching off Koree Road), two boomerangs ; portion 106, dugong ; portion 112 (near head of Newman's Creek), three mundoes and bird ; portion 116, large kangaroo ; portion 148, large kangaroo ; portion 149, shield ; portion 175 (beside), large kangaroo ; portion 180 (Popran Creek), emu and platypus ; portion 182, men and women, dugong, wallaby, lizard. Informant, R. McKenzie.

Spencer parish.

Hawkesbury River to Mangrove Creek, bridle track connecting : male and female culture-heroes, man and woman, kangaroo, shield. Mathews,[22] XXVII, p. 540, pl. XXX, figs. 19-20 ; [26] p. 635, pl. XCIX, fig. 7 ; [22] XXV, pp. 160-2, pl. XVI, figs. 2-3, 6.

St. Alban's parish.

Beckstein, on ridge one mile east of post office : two culture-heroes, bandicoot, two wallabies, two emus courting, set of emu eggs, kangaroo with young one across haunches, ; owl half-mile south along same ridge. McCarthy,[16] pp. 48-49, pl. K.

Morris's Run, four miles west of St. Alban's township : large bird (like pigeon), kangaroo, koala, culture-hero and mundoes, other figures. Extend for 178 yards, scattered. Informant, Rev. G. Neville.

Warrah Sanctuary (*Pearl Beach*).

Patonga-Pearl Beach Road, beside : Series I, man, long curved line extending from foot, boomerang ; Series II (100 yards south of road, on ridge running south), whale, small circles round snout, and two fish, two incomplete figures, and semi-circle of stones within outline ; Series III (200 yards north of road, opposite Series III), man and four mundoes, one incomplete figure ; Series IV (between Series II

and Warrah Trig. Station), fish. Informant, C. Pryde. Recorded, but not yet published.

WESTMORELAND COUNTY.

Bindook highlands: rock engravings and axe sharpening grooves (four miles south of Mt. Colong). Informant, R. O. Chalmers.

The Peaks parish.

On portion 5, right bank of Byrne's Creek, tributary of Wollondilly River: bird six feet long. Mathews,[21] p. 405, fig. 7.

NORTH COAST.

MACQUARIE COUNTY.

Werrikimbi parish.

In middle of Hastings River, on large rock four feet above water, opposite W. Coombes' property, and below spur leading to Mooraback: five circles.

WESTERN NEW SOUTH WALES.

COURALLIE COUNTY.

Bombell parish.

Terry-Hie-Hie Creek, on bed of, opposite portion 39. Informant, C. T. Webb, surveyor.

Berrigal Creek: engravings and paintings.

FARNELL COUNTY.

Euriowie Waterhole, Condah Creek, Byjerkerno Holding: lizards, snakes, birds (emus, curlews), barred circle, human figures, concentric circles, etc. Dow,[4] pp. 113-4, figs. 12-19.

Gum Tank, Western Lands Lease No. 243, on Corona Holding, Fowler's Creek, one mile south from Gum Tank, five chains square. Dow,[4] p. 117, fig. 20.

Sandy Creek, Western Lands Lease No. 243, 80 miles north of Broken Hill: emu, ceremonial design. Dow,[4] pp. 114-5, fig. 19.

MOOTWINGEE COUNTY.

Mootwingee, Reserve No. 59533. Occupy extensive area. Pulleine,[27] p. 180, pls. XXV-XXIX, and Dow,[4] pp. 106-110, figs. 1-8.

Sturt's Meadows, on Eight-Mile Creek on boundary between Sturt's Meadows and Byjerkerno Holdings, 15 chains square. Dow,[4] pp. 110-11, figs. 9-11.

The Ramparts, Western Lands Lease 1852, 80 miles north-east of Broken Hill. On Waterbag Paddock. Dow,[4] pp. 118-9, fig. 22.

Koonawarra Homestead, Western Lands Lease 2967. Several groups of engravings, associated with rock paintings and stone arrangements. Dow,[5] pp. 212-4, figs. 1-2.

NANDEWAR COUNTY.

Bullawa parish, portion 72, in Parker's Gully: bird and animal tracks, totem signs, animals. Informant, T. J. Waugh, surveyor.

ROBINSON COUNTY.

Cobar parish.

Cobar: the old natives stated that before the copper mines were worked there were footmarks, boomerangs, bullroarers and other delineations in the rocks. Mathews, *Jour. Roy. Soc. N.S.W.*, XXXVIII, 1904, 343.

TANDORA COUNTY.

Burke's Caves. Western Lands Lease 4435 (A. R. Foulds), 10 chains square: engravings and paintings. Dow,[4] pp. 117-8.

YANCOWINNIA COUNTY.

Blackfellow's Water Hole, on Western Lands Lease 1996, 30 miles north of Broken Hill: emu tracks, ceremonial designs, herringbone motif. Dow,[4] p. 114.

This list is not by any means complete, and the author would be grateful for information about sites not included. Unpublished groups are being recorded from time to time as opportunity permits.

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(15) _____: Pictorial Composition in Australian Aboriginal Rock Art. *Op. cit.*, VII, 1, 1939, 17-20, illus.

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(18) *Royal Society of Victoria, Proceedings*, VII, 1895, 143-56, pls. VIII-IX.

(19) *American Anthropologist*, Old Series, VIII, 1895.

(20) *Australian Association for Advancement of Science, Report*, VI, 1895, and XII, 1910.

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PROCEEDINGS OF SOCIETIES:

NEW SOUTH WALES:

Annual Report, 1941.

The membership of the Society as at 30th September, 1941, was 121. This shows an increase in membership over the year, which is a healthy sign considering the serious times through which we are now passing.

Inclusive of the annual meeting, five ordinary meetings were held during the year. These meetings were not attended as well as they should have been, taking into consideration their high quality and the number of city members belonging to the Society. It is hoped that in the coming year members will respond more generously to the Council's invitation to attend the lectures arranged on their behalf.

The Society's prize of £2 2s., awarded to the student in Anthropology II at the University of Sydney who presents the best essay during Trinity term, was awarded to Mr. H. K. Francis and Mr. I. K. Waterhouse (equal). The subject of the essay was " The Mutability of Social Institutions."

During the year under review, the Council has given its undivided attention to the question of the preservation of aboriginal rock carvings and paintings in New South Wales. Interested members of the Society have surveyed, measured and photographed a series of groups of rock engravings in Kuring-gai Chase and elsewhere.

It was a source of gratification to receive official advice from the Minister of Lands to the effect that, in future, consideration would be given by the Government to the question of reserving from sale or lease any Crown lands that might be found to contain rock carvings.

Every effort will be made, in the year that lies ahead, to stimulate interest in the Society by a drive to increase its membership. It is not a parochial body, with limited interests and a scientific viewpoint bounded by the coast of this island continent. Its objects, as its constitution states, are to promote the study of anthropology in *all* its branches, especially for the furtherance of knowledge concerning the aborigines of Australia and Tasmania, and the native peoples of the Pacific.

After mature consideration, the Council decided to reduce the number of lectures for the year to five, to be delivered in the months of February, April, June, August and October.

Your Council also decided to change the venue of the meetings to the Department of Anthropology, University of Sydney. The Council feels that this change will bring added comfort to members attending meetings, will result in members becoming better acquainted with each other, and, altogether, will contribute to a freer and more stimulating discussion.

The Society's journal, MANKIND (Vol. 3, No. 1, including the Title Page and Index of Vol. 2) was duly published and distributed in May of this year.

In accordance with the constitution of the Australian Anthropological Association, the management of the Association was vested in the Council of the Anthropological Society of N.S.W. on September 1st, 1941. The first meeting of the new Council of the Association was held on September 29th, 1941.

The Honorary Librarian reports that city members continue to make use of the Library, which is available at the Australian Museum, but regrets that more use is not made of this service by country members of the Society. We again have to report the receipt of a number of journals in exchange for copies of MANKIND.

Mr. E. H. Wright, who kindly offered to carry on the secretaryship from 29th May until 22nd October, 1940, was succeeded in that position by Mr. G. W. Watkins at the beginning of the financial year.

The Income and Expenditure Account showed a credit balance at the end of the year of £55 19s. The financial position of the Society may be regarded as very satisfactory.

In conclusion, we are of the opinion that, notwithstanding the war and the disordered condition of the social structure, the work which such a society as ours fosters is really worthwhile, and should be carried on against all odds. The solution to this world's ills lies in the deeper study of human society; or, in other words, the continued investigation of anthropological problems.

Annual Report and Statement of Accounts, 1942.

The Council has pleasure in submitting to members the fourteenth Annual Report and Balance Sheet for the year ended 30th September, 1942. Six meetings of Council were held, with an average attendance of five. Mr. G. P. Whitley, after a number of years as an active member of Council, resigned on being seconded to the Fisheries Branch of the Council for Scientific and Industrial Research, and the vacancy was filled by the appointment of Dr. A. Capell, a noted authority on Oceanic languages.

The membership of the Society as at 30th September, 1942, was as follows: Patron, 1; honorary members, 6; ordinary members, 104; a total of 111. Although eight new members were elected, there was a slight reduction of membership, caused by deaths, 4; resignations, 3; written off owing to arrears in subscriptions, 6. Council regrets to place on record the deaths of the Hon. R. B. Orchard, O.B.E., formerly chairman of the Kuring-gai Chase Trust, who was keenly interested in the preservation of aboriginal relics within that area; Mr. and Mrs. T. F. W. Busby, of Point Piper; and Mr. J. McGrogan, of Singleton.

General meetings only were held. It was decided by Council in March to suspend evening gatherings because of the war position, brown-out and transport difficulties and the small attendances, which did not warrant the invitation of lecturers. In September, however, a lunch-hour meeting was held, and proved such a success that it has been decided to continue with this type of meeting during 1943.

Two parts of the journal MANKIND were issued, and it is with pleasure that we record the recipt of donations towards its publication from Messrs. S. Erickson, W. J. Enright, C. Greenwell and F. Cridland, each amount easing the strain on the Society's funds. Council considers the maintenance of MANKIND one of the most important functions of the Society during the war, and draws attention to the need for suitable articles on original research for publication. The size of the journal has been reduced slightly because of paper rationing and the inevitable conservation of funds. Twelve periodicals are now received in exchange for MANKIND. Mr. F. D. McCarthy is now Acting Editor in the absence of Mr. F. L. S. Bell, who has enlisted in the Intelligence Section of the Royal Australian Navy.

Every economy has been exercised in the expenditure of funds. Council considers that it will be necessary for the Society to build up a fund for publication and other activities, either by obtaining a grant or an endowment, or by increasing membership to 200, from which number an amount of fifty pounds per annum could be set aside for the purpose. Our thanks are due to Mr. E. A. Holden, O.B.E., for his kindness in carrying out the annual audit of accounts.

It is regretted that the library books have not been available to members, but the cessation of evening meetings has made this service impossible to fulfil. The attention of members is drawn to the splendid series of books on anthropological subjects available in the New South Wales Public and City of Sydney Municipal Lending Libraries.

As a result of representations made by Council, a group of rock engravings at the head of Wheeler Creek, Narrabeen, has been reserved, and action is being taken to have protected a number of carved trees at Bulgandramine. The Lands Department has decided to give consideration to the reservation of rock engravings on Crown lands when such lands are to be disposed of by sale. The gift to the State of Mr. P. Howe, comprising an area of ten acres, containing an excellent group of rock engravings, is to be administered by a trust appointed by the Society. It had been hoped to continue the recording of additional groups of rock engravings in the Sydney district, but this work must now remain in abeyance until the end of the war.

As will be realized by members, the extension of the world war to the south Pacific area has led to the virtual cessation of anthropological field work. Many members are actively engaged in the national war effort, some in the fighting services, as noted in the last issue of MANKIND, and others in the Volunteer Coastal Patrol, Volunteer Defence Corps and National Emergency Services.

Council notes with pleasure the splendid assistance now being rendered to our troops in north Australia and New Guinea, and to American troops in the Solomons, by the natives of these areas, and trusts that such proof of their humanity, bravery and loyalty will enlighten white people, afford an example of their true worth, and pave the way for a better understanding of their problems in living side by side with the white races.

THE ANTHROPOLOGICAL SOCIETY OF NEW SOUTH WALES.

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR ENDED 30th SEPTEMBER, 1942.

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
To Balance at Bank, 1st October, 1941	35	5	5	By Stationery	3	5	0
„ Interest	0	7	3	„ Postages	7	0	9
„ Subscriptions	42	19	4	„ Roneo Printing and Reports ..	7	5	9
„ Sales and Donations MANKIND	8	15	11	„ Sundries	3	13	4
				„ Cost of Printing MANKIND ..	60	11	3
				„ Balance at Bank, 30th September, 1942	5	11	10
	£87	7	11		£87	7	11

BALANCE SHEET AS AT 30th SEPTEMBER, 1942.

Liabilities.	£	s.	d.	Assets.	£	s.	d.
Society Fund as at 1st October, 1941	215	7	1	Bank Balance as at 30th September, 1942	5	11	10
Less Difference in Stocks of Mankind	29	5	2	Stocks of Journal Mankind ..	96	8	7
	186	1	11	Library	50	0	0
Less Subscriptions written off	4	7	11				
	181	14	0				
Less Excess of Expenditure over Receipts for year ended 30th September, 1942	29	13	7				
	£152	0	5		£152	0	5

Auditor's Report.

I have examined the Cash Books and Vouchers of the Anthropological Society of New South Wales for the period commencing 1st October, 1941, and ending 30th September, 1942, and certify that the foregoing Statement of Receipts and Payments is correctly compiled therefrom and that in my opinion the accompanying Statement of Assets and Liabilities fairly sets out the position of the Society at the concluding date.

E. A. Holden,
Chartered Accountant (Aust.).

14th October, 1942.

SOUTH AUSTRALIA:

Annual Report.

On behalf of the Council of the Anthropological Society of South Australia, I have pleasure in presenting this 17th annual report for the year ending 23rd November, 1942.

During the year under review nine meetings of Council were held, the average attendance being five.

This latter figure is lower than usual, due to two of our active members of Council being absent for the greater part of the year—Mr. N. B. Tindale, who is in the R.A.A.F., and Mr. Mountford, whose duties carried him into central Australia for some months.

Nine ordinary meetings were held, with an average attendance of 12, which is lower than usual. This may be attributed to the war and to lighting restrictions.

Owing to the " black-out " conditions enforced early in the year, and which at that time appeared likely to continue, it was considered advisable to alter the dates of meetings to coincide with moonlight nights. This was a departure from our established custom of holding meetings on the fourth Monday evening of the month. The Registrar of the University agreed to this proposal.

It was also suggested that the Society might go into recess during the " black-out " period, but the majority of members decided to continue.

At the ordinary meetings, the following addresses and papers were presented:

9th February.—Mr. F. G. Williams, Government Anthropologist of Papua: "Report of Conditions at Kavasi."

30th March.—Dr. T. D. Campbell and Professor F. Goldby: "Recent Developments on Later Finds of Prehistoric Man."

27th April.—Capt. Frank Fenner: "The Mound of Megiddo, Palestine."

25th May.—Mrs. F. Goldby: "Academic Anthropology."

22nd June.—Mr. R. M. Berndt: "Culture Contact and Native Policy."

27th July.—Rev. A. Stanley Webb: "Migration of Polynesians and Melanesians."

24th August.—Museum Evening.

Prof. F. Goldby: "Artificial Skull Distortion."

Mr. J. H. Deacon: "The Beginning of Money."

Mr. P. S. Hossfield: "Remarks on Natives of New Guinea.

21st September.—Professor T. Harvey Johnston: "Aboriginal Trade Routes of Western South Australia."

26th October.—Mr. C. P. Mountford: "Aboriginal Art and Legend."

Early in February, Mr. F. E. Williams, Government Anthropologist of Papua, was in South Australia on leave, and we were fortunate enough to arrange for an address by him. Through the kindness of the Director of the Museum, an informal meeting was held in the Museum. Capt. Frank Fenner, who had been on active service in Syria, returned with an A.I.F. unit for a short period, and was warmly welcomed prior to giving a most interesting address.

No further contribution was made to the British Science Guild handbook, although another section was in preparation by Prof. J. V. Cleland and Mr. N. B. Tindale. It was agreed to hold this until Mr. Tindale is released from active service.

The last number of MANKIND, issued in August, was an abridged edition, due to paper shortage. The Editor has made a request for further articles from South Australia. This has been supported by members of Council, and it is probable that we may have a better representation in this magazine.

Generally, the year has been fairly successful, but the Council would be gratified if more members attended our ordinary meetings. It is somewhat disconcerting for a lecturer, after preparing a valuable paper, to have to address about 10 to 12 members.

The names of members who are serving in the defence forces for the duration of the war were given in the last issue of MANKIND.

Our membership now stands: honorary member, 1; life members, 3; members, 52; honorary correspondents, 21; total, 77.

I must again express my personal thanks to Mr. R. Blinman and Rev. N. H. Louwyck for the assistance they have rendered during the year, Mr. Blinman often acting as secretary, and also assisting the treasurer at very short notice, and always very willing to assist, and Rev. N. H. Louwyck, although far from well, still acts as librarian and prepares and distributes notices of meetings.

J. C. LEASK,
Hon. Secretary.